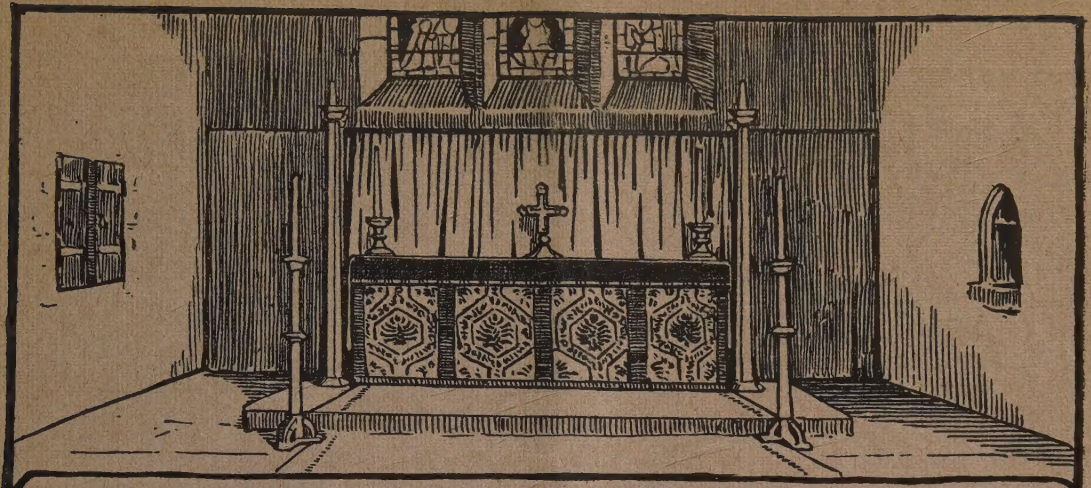

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 13. No. 48.

Winter, 1941.

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PRICE SIXPENCE.

The Anglican Society.

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1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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THE PRESIDENT'S NOTES.

The work of the Anglican Society, like that of most organisations, is rendered a great deal more difficult by the conditions under which we are at present living. To some, indeed, it may appear that our objects and interests are utterly irrelevant to the momentous issues now being decided in the greatest of all wars.

Yet there can surely be no matter of such vital concern to humanity as the preservation of true religion. It is for nothing less than this that we are working.

It is worship that moulds and inspires religion, and the character of that worship must therefore remain of paramount importance. Indifference to sound liturgical principle will inevitably lead to bad theology, and bad theology involves the collapse of good morals. Moreover, a Church that forgets the holiness of beauty will soon find it has forgotten the beauty of holiness.

The destruction of so many of our churches, the depletion of the clerical and lay staff of many more, the difficult conditions imposed upon us all by the demands of civil defence work—all these things combine to make the maintenance of our accustomed standards of worship a really hard task.

Effort and perseverance, however, will work wonders, and it is greatly to be hoped that these qualities will characterise the activities of members of our Society until we are able once more to go forward with undivided attention to our task.

H. ADEANE BYARD.

A PRAYER-BOOK OF THE REIGN OF GEORGE III.

Some extracts from the "Introduction" to an old Prayer-Book in the writer's possession may be of interest at the present time. This "Introduction" was written by one John Reeves, one of the Patentees of the Office of King's Printer, and is dedicated to the Queen. Mr. Reeves was evidently a very earnest churchman, and his comments show evidence of genuine liturgical study, such as must have been rare indeed in those dark and dreary days of the Church's history. His dedicatory letter is dated Jan. 18th, 1801. Less than twelve months before the Dean of St. Paul's had complained that only six Communions had been made in the metropolitical cathedral on Easter Day. It is therefore refreshing to find this public official speaking approvingly of the Daily Eucharist, upholding the doctrines of the Real Presence and the Eucharistic Sacrifice, and asserting the legality of Wafer Bread and the Eucharistic Vestments.

Following upon the dedication we have "An Introduction to the COMMON PRAYER, containing Observations on the Services for Morning and Evening, Sundays and Holydays," arranged under various headings.

(*a*) *History of the Common Prayer.* After a brief account of the origin and development of Christian worship, the author comes to "the great work of the Reformation," which was, he says, "not to introduce a new Form of Worship, but to correct and amend the old one, till it was rendered more agreeable to Scripture, and the practice of the primitive Church in the purest ages of Christianity." Speaking of the Prayer-Book of 1549 he says: "Some exceptions being taken at certain things in this Book, as savouring too much of the former superstition, Archbishop Cranmer proposed that it should be submitted to a review; on which occasion he desired the assistance of two foreigners, Martin Bucer and Peter Martyr, whom he had invited into this country during the troubles that prevailed on account of religion in Germany. These persons were very forward in censuring various parts of the book; and they prevailed so far as to procure the rejection of many things in it, which others think were primitive and very venerable usages. These foreign advisers lay under the reproach of being actuated more by the prejudices they had in favour of certain reformed Churches abroad, and particularly of the Calvinistical Church of Geneva, than by the suggestions of a sound judgment, or the lights to be derived from a thorough knowledge of Christian antiquity . . . Some things were

properly (=entirely ?) expunged ; such as, the use of oil in baptism ; the unction of the sick ; prayers for souls departed, both in the Communion Office, and in the Burial of the Dead. There was also expunged the *Invocation of the Holy Ghost* in the Consecration of the Eucharist ; the Prayer of Oblation, that used to follow it ; and the Rubric that ordered water to be mixed with the sacramental wine. The habits (i.e. vestments) prescribed by the former Rubric were now to be laid aside ; and a Rubric was added at the end of the Communion Service, to explain the reason of kneeling at the Sacrament. The Book thus revised and altered was confirmed by Stat. 5 and 6 Ed. VI., chap. i, which at the same time declared that the doubts which had arisen respecting the first Book were **rather by the curiosity of the ministers and mistakers, than of any other worthy cause."**

After detailing the alterations and additions under Elizabeth, James I, and Charles II, he sums up the result as follows : " Our Common Prayer, thus framed upon the most approved models of primitive Christianity, and brought to its present state, after successive revisions, by our own divines, has been judged to be as comprehensive, and as unexceptionable a Form of Public Service, as is used in any Church in the world. We have the testimony of the celebrated Grotius, that it comes nearer to the primitive patterns, than any of those of the Reformed Churches. It has always been in high esteem with the most eminent Protestants abroad ; and it has been admired even in the Eastern Churches ; it is disapproved only by the Papists, who grudge that it retains not more of their service ; and by the Dissenters, who are jealous that it retains any of it at all."

(*b*) *Of the Order for Morning and Evening Prayer.*

The author's remarks on the Ornaments Rubric are of interest. Writing, as he is, before the days when the Privy Council read a " not " into it, he has no doubts as to the legality of the Eucharistic Vestments, despite the fact that they have dropped out of use. " Nothing need be said here upon so extensive a subject as the ministerial office and character, and the distinct Orders of Bishop, Priest, and Deacon ; the Rubric goes no further than to speak of their **Ornaments**, which are to be retained as they were used in the second year of Edward VI. Thus we are referred to the first Common Prayer Book of Edward VI, where we find directions for wearing various articles of ornament in dress, which are now out of use, and hardly known to us ; for, besides the Surplice and Hood, which are now used, there are the Rochette, or Albe ; Cope, or Vestment ; the Pastoral Staff, and Tunicle. Some of these were deemed to retain in them too much of the Popish reverence for indifferent things ; and it was, accordingly, in the second Book of Edward VI directed that the minister should not, at the Communion, wear an albe, vestment, or cope ; but, if a bishop, he should wear a rochette, and, if a Priest or Deacon, a surplice only. However, in the next Review, under Queen Elizabeth, the Rubric of the first Book was restored, which order has continued ever since ; being, as we have just seen, referred to in our present Rubric."

After some remarks on the origin of the surplice and hood, he continues : "Among other Ornaments of the Church, then in use, and therefore within the meaning of this Rubric, there were *two lights*, enjoined to be set upon the Altar, as a significant emblem of the light which Christ's Gospel brought into the world. This was ordered by the same injunction which prohibited all other lights and tapers, that used to be superstitiously set before images and shrines. These two lights are still used in Cathedral Churches, and Chapels, as often as divine service is performed at candle-light ; and they ought also, by this Rubric, to be used in all Parish Churches and Chapels when there is service at candle-light."

Speaking of the reference to chancels, Mr. Reeves writes : " The direction, that *Chancels should remain as they had in times past*, was to obviate a disposition, that had at one time strongly prevailed, to destroy the distinction of a Chancel. This direction had been made in the second Book of King Edward ; and the enforcing of it seemed to be needed after the riotous behaviour of the Puritans, who, in the beginning of the reign of Queen Elizabeth, proceeded to pull down the rails and frames that separated them from the body of the church, and to demolish Chancels, with the Altars, and every thing ornamental, that distinguished them from the body of the church, and gave any intimation of their being more sacred than the rest of the building. The prevalence of similar Puritanical prejudices during the late Rebellion was, no doubt, the reason why this direction about chancels was

continued at the last Review of the Common Prayer Book."

It would take far too long to follow Mr. Reeves in detail through the Daily Offices, and I must content myself with quoting a portion of his remarks upon the Apostles' Creed. "It is to be repeated *standing*, to signify our resolution to maintain and defend it. In Poland and Lithuania, the nobles used formerly to draw their swords, in token that, if it were needed, they would defend and seal the truth of it with their blood. When we repeat it, the custom is to turn towards the East, because the Chancel is there, and for the same pious reasons, that were mentioned before, as the cause of placing the Chancel towards the East.

At the second Article in this Creed, when the name of Jesus is mentioned, the whole congregation make obeisance, in conformity with what St. Paul says, *that at the name of Jesus every knee shall bow* (Phil. ii, 10), and in compliance with the 68th Canon, declaring, *that when, in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed, testifying that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world.*"

(*c*) Of the Litany he writes: "In the time of King Edward VI and Queen Elizabeth, the Litany seems to have been used as preparatory to the second, or the Communion Service; for by their injunctions it was ordered, *that immediately before High Mass, or the time of Communion of the Sacrament, the Priests, with others of the Quire, shall kneel in the midst of the Church, and sing or say, plainly and distinctly, the Litany which is set forth in English, with all the Suffrages following, to the intent that people may hear and answer.* This custom was, to a late period, continued in some Cathedrals and Chapels; though now, for the most part, the Litany is made one Office with the Morning Prayer, which indeed conforms with the present Rubric."

(*d*) *The Collects, Epistles, and Gospels, to be used throughout the year.*

We still hear from time to time of the "lawlessness" of the clergy. But what of the laity? After enumerating the Festivals to be observed in the Church of England, Mr. Reeves goes on to remind his readers that "The Rubric directs the Curate *to declare unto the people, on the Sunday before, what Holidays, or Fasting-days are in the Week following, to be observed.*" He then proceeds to quote the Preamble to the Act of Uniformity, which "intimates it to be schismatical to refuse to come to church on those days; and it is directed by Stat. I. Eliz. chap. ii, which is still in force, that persons shall resort to their Parish Church on Holy-days, as well as on Sundays."

With regard to Fasting, again, he points to our Lord's own precept and example, also to the practice of the Apostolic Church as revealed in Acts xiii 2, xiv 23, I Cor. vii 5. "After the Apostles," he continues, "the primitive Christians were constant and persevering in their Fasts: the weekly Fasts were Wednesday and Friday, which were chosen because our Lord was betrayed on the first of them, and crucified on the latter. The chief of the annual Fasts was that of Lent, which they observed by way of preparation to the Feast of Easter. The manner of their Fasting was very strict, consisting in an abstinence from all food till the public service was over, till three o'clock in the afternoon; and in time of Lent till six o'clock, and then they fed only on herbs, pulse, and bread. . . . The Church of England makes no difference between days of Fasting and days of Abstinence, nor between the kinds of meat to be taken on such days; but she recommends an entire Abstinence from all manner of food till the time of Fasting is over, as sufficiently appears by the Homily on Fasting."

(*e*) *Of the Order for the Administration of the Lord's Supper or Holy Communion.*

It is on this section, no doubt, that interest will mainly focus itself, and, as previously intimated, there is much in it that will gratify Catholic-minded persons. Mr. Reeves introduces the subject thus: "What we more compendiously express in the general conclusion of our Prayers, *through Jesus Christ our Lord*, we more fully and forcibly represent in the celebration of the Holy Eucharist; wherein we intercede on earth in conjunction with the intercession of our High Priest in Heaven. It is on account of this near alliance between praying and communicating, that we find the Eucharist was always, in the purest ages of the Church, a part of the Daily Service."

In dealing with the opening Rubrics, he reminds his readers that "By Canon 27, no Minister is to administer the Sacrament to any Schismatic." The direction for the

Priest to stand on the north side of the Holy Table is, he says, "that he may be better seen and heard." He is clear that "Holy Table" is but a synonym for "Altar." "The fourth Rubric," he says, "which directs that the Table, at the Communion Time, shall stand in the body of the Church, *or* in the Chancel, is a direction that related to a matter which had been the cause of much unhappy dispute from the beginning of the Reformation.

For the first three hundred years after Christ, the Holy Board was constantly distinguished by the name of *Altar*; in the fourth century, in the writings of Athanasius, it is once called *Table*; in after times, both names came to be used promiscuously; the one having respect to the *oblation* of the Eucharist, the other to the *participation*; but the Board was always placed Altar-wise, in the most sacred part of the Church; and it was fenced in with rails, in order to secure it from irreverent approach.

During the reign of Edward VI the disposition of the Reformers was to change the Altar into a Table, to be placed in the middle of the church. When Queen Mary brought back Popery, the Altar was restored. In Queen Elizabeth's time, there was an injunction for placing the Holy Table where the Altar used to stand; and this injunction declared that there was no essential difference between Altars and Tables, so as the Sacrament was duly administered."

In his note upon the Offertory he says: "The Priest, in placing the bread and wine upon the Table, offers them solemnly to God as an acknowledgment of His sovereignty over His creatures, and that they may thenceforth become properly and peculiarly His. So in all the Jewish sacrifices, of which the people were partakers, the viands, or materials of the feast, were first made God's by a solemn oblation, and then afterwards eaten by the Communicants, not as man's, but as God's provision, Who, by thus entertaining them at His own Table, declared Himself reconciled, and again in covenant with them. In like manner our Saviour, when He instituted the new Sacrifice of His own Body and Blood, first *gave thanks, and blessed the Elements*; that is, offered them up to God, as Lord of the creation. So the most ancient Fathers expounded this passage; and, for such reason as this, whenever they celebrated the Holy Eucharist, they offered the bread and wine for the Communion to God upon the Altar, with this, or some such short ejaculation, *Lord, we offer Thee Thy own, out of what Thou hast bountifully given us*: after which, they received them, as it were, from Him again, in order to convert them into the sacred banquet of the Body and Blood of His Son."

The Prayer of Consecration. The writer remarks that the Papists, the Lutherans, and the Calvinists, are agreed "that the Consecration is made by barely repeating the words of Institution; because the Evangelists and St. Paul have recorded no other words of our Saviour than those of Institution. But it should be considered that our Saviour may have used other words, for the Evangelists tells us that He *gave thanks and blessed* the Bread and Wine, which must be performed in some words that are addressed to God, and not in those addressed to men, as the words of Institution were . . .

After the Consecration, there followed, in King Edward's first Prayer Book, the *Prayer vf Oblation*, which is now placed as the first Prayer in the Post-Communion. But Bishop Overall did constantly, notwithstanding, use it in this place, between the Consecration and the Administering. The learned Prelate did this in conformity with the practice of all Antiquity, which ever esteemed the Holy Eucharist as a proper sacrifice, solemnly offered to God upon the Altar, before it was received and partaken by the Communicants."

Speaking of the Form of Administration, Mr. Reeves remarks: "The practice of kneeling has subsisted in the Western Church for 1200 years. Anciently, in the East, they received it standing, but then it was, as Eusebius expresses, *with fear and trembling, with silence and down-cast eyes, bowing themselves in the posture of worship and adoration.* Kneeling is now the custom of the Greek, Roman, and Lutheran Churches; the Pope alone, and the Presbyterian Church, receive it *sitting.* This negligent posture was introduced by the Arians, who, denying the divinity of Christ, thought it no robbery to sit down with Him at His Table . . . The first part of the Form of administering *the Body*, or *the Blood of our Lord Jesus Christ*, was the only form in St. Ambrose's time; and to this the receiver answered: *Amen.* The next words—*preserve thy body and soul to eternal life*—were added by St. Gregory; and these two were all that were used in the

first Book of Edward VI ; but these being thought to favour too much the *corporal presence*, they were left out of the second Book, and the following words prescribed in their room : *Take and eat this*, etc., and, *drink this*, etc., as in the latter part of our present forms. But these latter words, reducing the Sacrament to a bare eating and drinking, in remembrance of the Death and Passion of our Lord, they were in a little time as much disliked as the former. Therefore, upon Queen Elizabeth's accession . . . both these forms were enjoined to be used. Of the two, the former words seem most agreeable to the Primitive practice, and to the true notion of the Eucharist."

Of the fifth Post-Communion Rubric he writes : "Bread of a round form was authorized by the Rubric in King Edward's first Book ; this was an imitation of the wafers, but thicker, By the second Prayer Book, it was to be such Bread *as was usually eaten at table with other meats*. Yet by the injunctions of Queen Elizabeth, *Wafer-bread* seems to have been again enjoined."

On the so-called "Black Rubric" Mr. Reeves' comment is as follows :—"This protestation was first added in the second Book of King Edward ; but, on Queen Elizabeth's accession, it was laid aside, conformably with her plan for uniting the nation, as much as she could, in one faith ; which seemed more likely to be attained if no definition was made for or against such notions ; but these points were left as speculative opinions, not determined. The Protestation was, however, resumed at the last Review (i.e., under Charles II), with some little alteration of expression, and transposal of the sentences ; but exactly the same in sense, except that *real and essential presence* was changed into *corporal presence* ; for a *real presence* of the Body and Blood of Christ in the Eucharist is what our Church asserts in this very Office of Communion ; in her Articles ; in her Homilies ; and in her Catechism ; while the doctrine of Transubstantiation is expressly rejected."

G. F. POLLARD.

THE BIOLOGICAL CONCEPTION OF ORDER.

The nature of authority, its channels, functions, applications, and limitations are among the most canvassed questions of the present day, and before attempting to set forth our own answer to these questions it may be useful to glance at some of the other answers that are current.

Individualism, though in the secular sphere at least it is no longer fashionable, must be dealt with first, since it consists in the disparagement or denial of all authority. Its most consistent upholders have rightly called themselves anarchists, and have held that every man should do what seems good in his own eyes. In secular matters the impracticability of this teaching is sufficiently obvious since the wills of individuals constantly clash, and the one can only preserve his freedom to do as he likes at the expense of the freedom of the other ; but in spiritual matters its weakness is less obvious. A man's religion, it is held, is between himself and God, and concerns no other man. Now it is doubtful whether such an individual religion is possible at all ; much religion seems to be almost exclusively social, and even the most individualistic of devotees generally has his roots firmly planted in some religious community—but whether it be possible or no, it is quite clear that it is neither the religion of the Bible nor of the Church ; that for the Christian should be enough. He who is so anxious to go his own way that he cuts himself off from the brethren cuts himself off from God, and his self-chosen way will not bring him back to Him.

Next we will consider dictatorship. In this system orders come in a one-way stream from those above to those below, the ultimate source being one man. The only permissible doubt about an order is whether it really comes from the proper source, and the only test of it is an appeal to the authority next above the one who issued it. We have recently been shown what a very efficient system this is for quick concerted action ; and indeed it is the one almost invariably adopted in war, though we may be permitted on historical grounds to doubt if a nation can continue to be organized in this way for long. But it has a cramping effect on human responsibility and initiative, and it requires the forcible suppression of opposition, and even of criticism if it is at all searching. An attempt has been made, and perhaps not yet altogether abandoned, to fit the Christian Church into this mould,

with the Pope of Rome in the role of dictator. It is possible to regard the Church in this way without necessarily approving temporal dictatorships, for it is one thing to require the submission of all men to the will of one man, and quite another to require their submission to the Will of God. It is argued that the Pope is God's chosen and accredited mouthpiece, and that what he says "ex cathedra" is the voice of God. The lesser clergy are regarded as the Pope's deputies. Theoretically at least the responsibility for the guidance of the Church in the paths of God is lifted entirely off the shoulders of the laity and the lesser clergy, and laid on the Pope alone.

It will be impossible here to state the objections to this view in detail, but we may briefly outline where its main weaknesses lie. Firstly, there is the *a priori* consideration, that the whole story of God's action towards man shows that He never coerces his will, nor allows him to evade his individual moral responsibility. Secondly, we search Holy Scripture and Church History in vain for any solid evidence of divine authority given exclusively to the Bishop of Rome. Even the Church of Rome herself, though this conception of authority has been dominant within her for several centuries and probably is so even to-day, contains elements which are not really compatible with it. Thirdly, we apply the pragmatic test, and judge the theory by its fruits. Historically we shall find that nearly all splits between other bodies of Christians and the See of Rome were precipitated by the assumption of absolute power by the latter, so that it becomes a major cause of the disunion of Christendom. And in personal life I think most people who have had much contact with pious ultramontanes would agree that the habitual reference of all ethical questions to an entirely external authority tends towards a curious blurring and even distortion of moral judgment, even in very religious and self-sacrificing individuals. Moreover, the volume of authority which is considered to be above criticism is a heavy and sometimes very obvious handicap to Roman theological thought.

So we may conclude that the large part of Christendom which rejects this absolutism is right, and that those of them who are divided from Rome properly regard the demand for submission, so long as it persists, as an insuperable bar to reunion with her. There are more liberal influences in the Roman Church however, and some people think they see signs that the centuries-old movement of Rome along the path of ever-increasing rigidity has come to a turning, and that the near future will show a more constructive attitude to non-Roman Christians. God grant it may be so.

Then thirdly, we have democracy, in the sense of the rule of the majority. The practical objection to this as a system of government is its clumsiness, which is so great as practically to bar its use in an unmodified form. The so-called democratic countries hardly ever settle a question of policy by a direct vote of the people, and if they attempted to do so the majority of the people would never grasp fully the point at issue. Generally a few selected and ill-understood questions are made the basis of an election of representatives who will spend much of their time talking and voting about quite different questions. This may be a very passable working system, though it is certainly susceptible of abuse, but its very existence casts doubt on the possibility of a true democracy. On the theoretical side there seems very little reason why a majority should be more right than a minority.

The application of democratic theory to the Church would depend upon the doctrine that the Holy Spirit of God speaks to every Christian, but it can hardly be said to follow from it. The rule of the majority is a strictly mathematical way of arriving at a decision, by counting votes within a clearly defined franchise. But how are the votes of the Church to be counted, and how is her franchise to be defined? And whatever may be the merits of democracies it is clear that Christ did not found one. He ruled the Church during His earthly life, and entrusted it to His apostles before His ascension.

Before proceeding further it is worth noticing that the arguments in favour of any of these three theories generally consist largely of attacks upon the other two, with the tacit assumption or explicit statement that beyond these three no attitude to authority exists. It is hoped to show that there is another attitude, having points in common indeed with all three, but differing from and transcending them all. But first we must dispose of a fourth theory of authority, hardly worthy to be called a theory at all.

This fourth theory is that of the legalistic mind, so devoted to the written word that it regards it as the source and not the channel of authority. This attitude is found amongst extreme "fundamentalists" and occasionally amongst others,—for instance those who seem to regard the Book of Common Prayer and the English Canon Law quite simply as the voice of God. It is patently absurd, for the written word can only take its authority from persons,—from those who write it or cause it to be written, and from those who accept and approve it. Moreover, it constantly requires interpretation, and cannot, being dead, interpret itself. Herein lies its specious attraction, for, in interpreting, it is possible to tear a text from its context and wrest its meaning till we can quote the inspired scripture in support of some opinion which no-one would accept on our word alone. Holy Scripture has indeed a most weighty authority, but it derives from its writers and compilers and the countless numbers who have recognized their inspiration, and still more from Him who is their central subject.

Having then considered some of the less satisfactory views of authority and order, let us turn to one which may be more satisfactory—the one which I have described as biological. The surgeon, Wilfred Trotter, has recently put forward the idea that the community is really an organism, the organization of the individuals within it being analogous to that of the cells in the higher plants and animals. He has given the idea a modern scientific dress, and incidentally a somewhat cynical twist, but the idea itself is by no means new. It is hard to say when it first made its appearance, but it is repeated several times in the New Testament, and strangely enough it is an idea to which present day militarist dictators do lip-service.

Now each individual living cell has some degree of independent life, but it has also its own proper place in the specialized tissue of the special organ of the plant or animal to which it belongs. It depends for its life and health upon the life and health of the organism, and it has in its turn its own particular function to perform in the maintenance of that life and health. The ordered government of this intricate commonwealth of interdependent life does not rest equally upon every cell, nor exclusively upon one master-cell; it rests indeed upon every cell, but in varying ways and degrees. In the vertebrate one naturally thinks of the body as ruled by the brain and central nervous system, but although it is indeed these that are chiefly concerned with voluntary action, the involuntary vital functions, which form the special province of the autonomic nervous system and of the endocrine glands pouring their hormones into the blood-stream, are quite as important in their own way. These three authorities (if one may call them so) interact upon each other, and all govern the body together in their different spheres, and their different ways. But even so their control over the other cells is always to some extent reciprocal. There is no part of the body so unimportant and remote that it cannot affect the life of the whole body, both by the impulses it sends along the nervous system, and by the effect it has on the blood flowing through or near it, and so in its degree it exercizes partial control upon the life of the whole organism. In this commonwealth no minority can be ignored or repressed and if some cells should become so perverted in their life and action as to require removal, yet even that removal is to some extent an injury to the body.

But this description does not apply in quite the same sense to secular communities and to the Church. The nation is a conglomeration of people held together by circumstances, its internal organization is as much the result of the pressure of necessity as of any internal life, and when we speak of it as being inspired by a single spirit we are generally exaggerating, besides referring only to some highly emotional moment of its history. If we call the nation an organism it may be a good analogy, but it is not an identity.

With the Church the case is different. She is the Vine of Christ, of whom we are the branches; she is the Body of Christ, of which we are the members; the Spirit that breathes in her is one and holds all her members together; her structure comes from her nature as the Body of Christ, and from the life of His Spirit in her. Not all the sin and folly of Christendom can altogether hide the face of Christ or altogether stop the working of His Spirit in her.

Now this conception of the Church allows of an infinite variety of individual vocations and responsibilities, but fits them all into one whole and does not deny authority. It makes Christ indeed the

absolute authority within her but does not require that His commands should always be issued along the same channels in the same direction. Rather it requires every order of the Church in its degree to do its part in interpreting the Master's will. It gives some degree of authority and responsibility to all Christians, while leaving room for their organization and unification about a hierarchy having a special authority of its own. It allows us to believe in a continuity of life, the principles of which may well be expressed and enshrined in ancient scriptures, but it forbids us to regard those scriptures as though their author was dead.

We have perhaps considered the most important aspects of the biological conception of order, but it may also be useful to see what light it throws upon the meaning of the Apostolic Succession.

A body is the tangible dress, the physical instrument, of a spirit; it is a physical unity corresponding to a spiritual unity; it requires that its substance should not only form one continuous whole, not a series of detached pieces, but that it should be organized into a well-knit structure, not a mere shapeless mass.

We find all these things in the Christian Church, of which St. Paul aptly calls Christ the Head, though it is true that they tend to be damaged and obscured by the sin and folly of Christians. The Church is the home of the Holy Spirit of Christ, she is a continuous whole, in that every christian has been baptized by another christian, and she is organized about officers appointed by the touch of the hand of other officers that were in turn similarly appointed and so on, in a chain that goes back to those that touched and handled the Word of Life. These officers lay their hands upon the members at confirmation. So the centres of the Church's unity and chief channels of her authority become appropriately enough the chief visible strands binding the members to their Head. Of course in the sacramental life as we know it the correspondence between spiritual and physical is not rigid or absolute. On the one hand a man may be visibly incorporated into the Christian Church and presented, so to speak, with the Holy Spirit, and yet refuse to take Him to himself and so remain without any vital connexion with Christ. On the other hand a man who through no serious fault of his own is not visibly incorporated into the Catholic Church, may yet be truly united with Christ's Body and filled with the Holy Spirit. Nevertheless the outward sign is the normal counterpart of the inward gift, and if we deliberately dispense with God's appointed signs we are guilty of a presumption which seriously endangers our reception of His spiritual gifts.

This is the reason why many of us who are far from confining the work of the Holy Spirit to a particular kind of ecclesiastical organization, and are extremely suspicious of the use of the word "invalid" about the sacramental rites of our fellow-christians, still feel bound to insist that in any scheme of reunion with non-episcopal bodies the Apostolic Gift be kept and preserved.

N. P. Bruce.

THE CHALICE VEIL.

Amidst the confusion of liturgical practice that prevails in the Church of England at the present time there is one custom that is found almost everywhere, viz., the covering of the paten and chalice, up to the time of the offertory, with a coloured silk veil. The use of this so-called Chalice veil seems to prevail amongst Evangelicals, Moderates and Anglo-Catholics alike. Even some of our Cathedrals have succumbed to the fashion.

Nevertheless, the use of this veil is no part of the "English Use" as expressed by the Prayer Book, neither is such an Ornament covered by the Ornaments Rubric. The Ornaments Rubric and the Prayer Book generally, look back to pre-Reformation custom. The Ornaments of the Church of England and her ministers were no sudden innovations at the time of the Reformation. Continuity of faith and practice is one of the key-notes of the English Church.

We may ask, therefore, Is the Chalice veil an ornament of the mediaeval and unreformed Church of England? All the evidence clearly says No. No less an authority than the late Sir W. H. St. John Hope stated "After reading through hundreds and hundreds of English parish church inventories, I have no recollection of ever coming across such an ornament as the silken chalice-veil of to-day."

The late Canon Vernon Staley, whose writings on English ceremonial are well-known, arrived at a similar conclusion.

There is ample evidence for the use of the burse or corporas case in pre-reformation times, but none for the coloured chalice veil.

If therefore this veil is not a mediaeval ornament has the Church of England subsequently ordered the use of such a veil? Again the answer is in the negative. Moreover there is no evidence to show that such a veil was used, even unofficially, in England until the ceremonial revival of the nineteenth century. When, there is little doubt, that it was borrowed from modern Roman usage by ritualistic clergymen in the Church of England. The church inventories of the period immediately anterior to the Oxford Movement show how such ornaments as the funeral pall still persisted in use, thus bearing witness to a continuous ceremonial tradition in the Church of England. These inventories make no mention of anything resembling the Chalice veil.

The origin of such a veil is uncertain, but it is certainly an innovation introduced after the Council of Trent, and is probably part of the new ceremonial of the post-Tridentine Missal. The Carthusian missals of 1679, 1713, and 1771 have a frontispiece depicting the altar at the beginning of mass. The Chalice with the paten on top is clearly visible, and it has no chalice veil. As most readers are doubtless aware, the Carthusians have retained several old ceremonies in their services, which the influence of the Counter-Reformation has not been able to overcome. The Carthusian customs agree with pre-reformation practice generally. Their habit of placing the bare chalice and paten on the altar as late as the 18th century is in accord with the custom of the Church in England and on the continent, prior to the innovations of the Counter-Reformation. Almost without exception the ceremonial and ornaments introduced after the Council of Trent were bad and lacked a sense of liturgical fitness. We may say therefore that the so-called Chalice veil is not a legal ornament of the Church of England, neither can its use be justified upon historic grounds. The appeal of the Ornaments Rubric is to history and not to sentiment.

There are within our Church of England some people to whom questions of legality and authority make no appeal. They prefer to view things from a practical standpoint and what they would call "sanctified commonsense." They would point out that a strict interpretation of the Ornaments Rubric would mean that Communion rails and boards for Hymn numbers are forbidden. Let us then look at this question of the Chalice veil from the practical point of view. Speaking as a parish priest the writer can see no practical purpose in such an ornament. The object of a veil ought to be what its name implies, viz. to cover up something. In this instance the veil covers an empty chalice and paten. Therefore it cannot be pleaded that the veil is used as an act of reverence. The long offertory veil or sudarium used in some churches has a definite purpose. As has the Funeral pall. But the Chalice veil has neither symbolical nor practical purpose. Its use is an example of the unintelligent copying of modern Roman ceremonial in the desire to be "correct." Is it not a little ironical that so many priests cover the empty chalice and paten before the offertory, but do not veil the vessels after the administration when they contain the remains of the consecrated elements? We are assuming of course that the ablutions are taken after the blessing. It is rather surprising to find so many priests who seem unaware of the express rubrics ordering the veiling of the vessels with a fair linen cloth, and of the taking of the ablutions after the blessing. The fair linen cloth for what remains of the consecrated elements after the administration is the only "chalice veil" recognised by the Church of England. The square of coloured silk now found in use in so many churches is an intruder into the ancient customs of the Church of England.

C. E. Pocknee.

THE TRANSLATION OF THE PRAYER BOOK PSALTER.

In response to a Resolution from Convocation a committee was appointed by the Archbishop in 1913 to make proposals "in order to secure the revision of passages in the Psalter in which the language is specially obscure or misleading." This Committee made its Report in 1916. In 1920 a committee was appointed by the Church Assembly to deal with the revision of the text of the Prayer-book Psalter. This Committee reported its consequent suggestions in 1922. But in the revised Prayer-books of 1927 and 1928 no proposals were made for the revision, and no use was made

of the labours of these committees. Yet the subject is surely very important, and the reform almost essential for the satisfactory use of the liturgical psalter.

The following passages are suggested as being the barest minimum necessary for this purpose.

Ps. xvii, 34, " And mine arms shall bend even a bow of steel."

xxix, 1, " Ascribe unto the Lord, O ye sons of the mighty : ascribe unto the Lord worship and strength."

xxxii, 10, " Whose mouths must be held with bit and bridle, or else they will not come nigh thee."

xlix, 5, " When wickedness at my heels compasseth me about."

20, " Man that is in honour and hath no understanding : is compared unto the beasts that perish."

li, 7, " Purge me with hyssop and I shall be clean : wash me and I shall be whiter than snow."

8, " Make me hear of joy and gladness :"

15, " Open my lips, O Lord :"

lxviii, 11, " Great was the company of them that proclaimed the tidings."

13, " Will ye abide among the sheepfolds, or nestle as a dove :"

14, " Then fell they as thick as the snow in Salmon."

16, " Why mock ye so, ye high hills :"

17, The chariots of God are twenty thousand, even thousands of thousands :"

30, " Rebuke the fierceness of the enemy, the gathering of the captains with the multitude of the peoples, so that they humbly bring pieces of silver : scatter thou the peoples that delight in war."

lxxii, 6, " He shall come down like the rain upon the tender grass."

lxxxiv, 10, " is better than any thousand."

civ, 4, " He maketh his angels winds :"

cvi, 30, " Then stood up Phineas and executed judgment."

cx, 3, " thy young men shall be as the dew of the morning."

cxxx, 6, " My soul looketh for the Lord more than watchmen for the morning : I say, more than watchmen for the morning."

cxli, 6, " Yea, let not my head refuse their precious balms."

cxliv, 13, " ten thousands in our fields."

cxlviii, 1, " O praise the Lord from heaven."

10, " Creeping things and feathered fowls."

cl, 4, " Praise him in the timbrels and dances."

There is another correction which is most desirable, namely the alteration of " people " to " peoples " in many passages, for example in Psalm lxvii. This would be a specially valuable reform, as giving a missionary signification to many psalms, which is much wanted.

Is it not a matter of importance to release us from the necessity of occasionally talking nonsense in our public devotions.?

E. G. P. Wyatt.

" HOW DID IT HAPPEN ?"

Some Notes on the Black Scarf (and the Black Stole).

In the Winter 1940 issue of the " English Catholic " (p. 55), Mr. Nevil Truman referred to the old custom of restricting the use of the scarf or tippet to dignitaries and chaplains, He asked " How did it happen ?" These notes are an attempt to answer his question.

First a word as to the origin of the scarf. There is, I believe, now no doubt as to how it came about. An account can be found in Dearmer : *Ornaments of the Ministers*, 1920, pp. 105 et seq. In the 14th century the liripip, or tail, of the hood was immensely lengthened and frequently worn twisted round the neck with the free end hanging down. In the next century liripip and hood (much modified in shape and size) are shown in illustrations worn thrown negligently over one shoulder, hanging down before and behind. It is the left shoulder in every illustration given by Dearmer, which is obviously the more convenient of the two for the purpose. In the early 16th century the liripip became completely separated from the hood (or perhaps it would be more accurate to say that the vestiges of the hood completely disappeared) and the resulting scarf or tippet is found worn long over both shoulders.

The tippet, thus evolved, has never been and is still not restricted to the use of the clergy. It appears as part of the official dress of English Judges and Mayors and, at least on the Continent, as a badge of nobility (in the case of Venetian Patricians who, according to Coryat's " Crudities," 1611, wore it of crimson velvet over the left shoulder). A tippet of velvet was in several English boroughs anciently the badge of the Mayoral office, worn priest-wise over the robe (e.g. at Oxford in 1554, at Stamford

in 1646). At the present day a tippet of apparently the usual ecclesiastical pattern forms part of a judge's costume. As far as I remember from pictures (I have had no opportunity of verifying this) it is worn with the Judge's scarlet robes round the neck in the clerical fashion, but underneath the ample furred cape and hood, and confined at the waist inside the girdle. With other robes I seem to remember a suggestion from photographs of a scarf worn deacon-wise over one shoulder and fastened at the waist on the opposite side—but I am not sure about this. The tippet appears to have been part of the prescribed dress of the Judges at least since an Ordinance of 1635. An Act of Henry VIII's time, to which reference will be made later, gave the right to wear a tippet of sarcenet to Doctors and Bachelors of Laws, among others. Perhaps this is the origin of its use by judges—coupled with the fact, it may be, that such officials were, to the end of the mediaeval period, generally ecclesiastics.

The earliest mention of the use of the tippet in church is said to be in 1549 when the petty canons of St. Paul's took to wearing, instead of their almuces, "tippets like other priests." (Wriothesley, Chronicle, II, 14). This suggests that in the ordinary parish church the sight of a priest in surplice and tippet was not unknown, though if it were very common one would expect to find other and perhaps earlier references to it. The almuces were left off in obedience to the supposed requirements of the 1549 Prayer Book. Presumably, for the same reason, the dignitaries and prebendaries left off their grey almuces. What did they wear instead? The Prayer Book itself gave them permission (but did not command them) "being Graduates" to wear "such hoodes as pertaineth to their several degrees." (Certayne Notes). In the light of later enactments and practice it seems to me a safe assumption that this is what they did. The academic hood had probably not hitherto been seen in quire outside certain college chapels where it was required by statute, so to permit its use by dignitaries was to give them a sufficiently distinctive badge. Under the Second Prayer Book hoods and tippets were alike abandoned, and the bare surplice only used. No provision at all was made of any distinctive mark for the dignitary.

With the opening of Elizabeth's reign the question of the habits of the ministers both in and out of church became one of burning importance. The tippet and hood were disliked by the fanatical Puritans as much as the surplice, square cap, and priest's gown. Nevertheless the tippet was, at least at the beginning of the reign, apparently worn in church with the surplice, as it had been in 1549 and earlier, but only, I suspect, by the clergy of conservative views in religion—i.e. by some of the ordinary parochial clergy who, even if graduates, had never been accustomed or required to use the academic hood in church (it must be noted that its use for graduate preachers was only recommended, not commanded, by the "Certayne Notes" of the First Prayer Book). The brass of Sir William Dye, for example (*Hierurgia Anglicana:* 1902—4 Edn.; Vol. III, Plate IV, p. 143), who died in 1567, shows him wearing a long narrow, or much folded, tippet over surplice and cassock. The title "Sir," implies that he was a non-graduate, or Bachelor at most, and the prayer for his soul suggests a conservative religious outlook.

Some dignitaries continued to wear the grey almuce in quire. No action was taken to abolish it until 1571. (Dearmer, *Parson's Handbook*, 1931 Edn., p. 131, says the almuce was still one of the "gross points of popery evident to all men" as late as 1581, but the extract to which he seems to refer is dated c. 1566 in *Hierurgia Anglicana*, Vol. I, p. 174). An attempt, however, to provide an alternative badge for dignitaries in quire was made at least as early as the Advertisements of 1566. Probably the almuce had already been abandoned by those who thought it Popish. The Advertisements followed the precedent of the First Prayer Book, and Deans and prebendaries were required to wear a surplice with a silk hood in quire, and to wear their hood whenever they preached in the cathedral or collegiate church. (*Hierurgia Anglicana*, Vol. I, p. 168. The same Advertisements prescribe the surplice only for all ministrations in the ordinary parish church). When the grey almuce was abolished by the Canons of 1571 the academic hood was ordered, by the same canon, to be worn in its place (*Works of Whitgift*, Parker Society, Vol. II, pp. 50, n. 2).

The tippet, however, was by no mean overlooked by the regulations. The Advertisements order "All Deans of Cathedral Churches, Masters of Colleges, all Archdeacons, and other dignities in Cathedral

churches, Doctors, Bachelors of Divinity and Law, having any ecclesiastical living . . . to wear tippets of sarcenet, as is lawful for them by the act of Parliament, anno 24 Henrici octavi," but as part of their *outdoor* dress. The order also applies to Doctors of Physick and to Prebendaries and other ecclesiastics with incomes above certain minimum figures (*Hierurgia Anglicana*, Vol. I, pp. 215—16). This restricts the use of the tippet, and out of doors at that, almost entirely to dignitaries and graduates in Divinity, Law, and Physick.

How, in practice, were these regulations observed? First, as to the tippet. All the Elizabethan efforts appear to be concerned with enforcing its use as part of the outdoor dress of the clergy. I have noticed no attempt to get it used with the surplice in church. It was difficult enough to get it worn out of doors (see e.g. the dealings with the London clergy about the matter: *Hierurgia Anglicana*, Vol. I, p. 217). Probably after old fashioned clergy (like Dye), who had worn it at least occasionally in Church, died off it was no longer seen there. I have not remarked any Elizabethan reference to its use with the surplice in church. On the other hand there are references to its use out of doors with the gown. For example in 1565 an English chaplain is described, probably by a Scots Presbyterian, as wearing a "swouping black gown, and . . . sarcenet flaunting tippet," (*Hierurgia Anglicana*, Vol. I, p. 265). The chaplain's dress in church had apparently included the surplice, and later on the cope, but there is no mention of the tippet.

Evidence for the use of the hood as the distinctive badge of dignitaries in quire is however continuous throughout Elizabeth's reign. As early as 1563 it is reported from Canterbury Cathedral that the Dean and Prebendaries in quire, and when they preach, are apparelled with surplices and silk hoods. So also are the Six Preachers. Petty canons, lay clerks, and choristers on the other hand wear surplices only. So do the Schoolmaster, Usher, and Queen's scholars (*Hierurgia Ang.*, Vol. I, p. 245). All this is in complete accordance with the "Certayne Notes" of the First Prayer Book (surely the light this sheds on the interpretation of the Elizabethan Ornaments' Rubric is worthy of note in passing). The use by dignitaries in some places of the hood and in others of the grey almuce seems to have gone on simultaneously for a period, for the extract dated c. 1566, to which reference has already been made, speaks of "silken hoodes in their quiers" as being, like the grey almuce also mentioned, "grosse pointes of Poperie, evident unto all men." The Canons of 1571 brought this state of affairs, officially at least, to an end. So for the rest of Elizabeth's reign, in all probability, the academic hood in quire was alone the distinctive badge of the dignitary. From Canterbury Cathedral, for example, comes evidence in 1589 (*Hier. Ang.*, Vol. I, p. 269) of the same state of things as had prevailed there twenty-six years before.

Early in the reign of James I, however, the situation was entirely altered. Canon 58 of the Canons of 1604 orders *all* the graduate *parish* clergy to wear hoods with their surplices when "saying the publick Prayers, or ministering the Sacraments, or other Rites . . ." Canon 25 of the same code appears to intend to continue the customary rule in Cathedral and Collegiate Churches, for it orders the hood in them only for the Deans, Masters, Heads, Canons and Prebendaries. But Canon 58 undermined the dignitary's exclusiveness in this matter. The other graduate members of cathedral and collegiate bodies seem to have felt themselves, by virtue of Canon 58, entitled or possibly obliged, to wear hoods in quire. So the dignitary was compelled to seek another distinctive badge. What he needed was to hand in the silk tippet which had been for so long the distinctive item of his outdoor attire—of his alone, in all probability in view of the wording of the Advertisements of 1566. It is true that Canon 74 of the 1604 code, which omitted the financial qualification of the Advertisements for Prebendaries, added all M.A.s to the list of those upon whom the outdoor wearing of the silk scarf (*or* a hood—this was new) was enjoined. However, the exclusive association of the scarf with dignitaries was probably by then too well established to be affected by the new regulation, which is also in line with earlier regulations in strictly forbidding this use of the scarf by any except those mentioned.

As for the wearing of the scarf with the surplice the Canons indeed contain a reference to it—the first and only reference I have noticed in the vestiarian regulations themselves. It amounts to nothing more than a permission, not a command (contrast with the positive commands about the hood and silk tippet) to non-graduates to wear

with their surplices " some decent tippet of black so it be not silk." (Canon 58). Do we notice here a certain unwillingness to extend the use of the tippet beyond the customary classes ? I very much doubt if any use worth mentioning was ever made of this permission.

Evidence showing that what I have suggested did in fact happen is forthcoming from Durham. In 1665 the Dean replied to an enquiry of Bishop Cosin's about what was done in the Cathedral, " Surplices are used by all, hoods by the Petty-canons that are Graduates (though the Canon dispense with them), and tippets also, with hoods, by the Deane and Prebendarys. Some who are not Graduates in Divinity, seeme to weare hoods belonging to such Graduates." (*Hier. Ang.* Vol. II, p. 236). So the graduate Petty-canons have taken to wearing hoods though, as the Dean correctly points out, Canon 25 of the 1604 Code does not require it of them, and the dignitaries have added the tippet from their outdoor dress, thus preserving a mark of distinction after all. The late Dr. Dearmer described the Dean's answer as " obscure." (*Parson's Handbook*, p. 137, n. 1). He has, I think, overlooked the fact that the Dean's reference is undoubtedly to Canon 25. If that is remembered the reply is perfectly clear. Before leaving this reference attention may be drawn to the final sentence in the answer. One wonders if here is an early example of the use of the so-called " Literate's " hood, which, at least as it is made by present-day ecclesiastical tailors, so closely resembles a B.D. hood.

References to the use of the hood and tippet with the surplice are then to be found after the promulgation of the 1604 Canons. I have noticed none before. In 1630, for example, Laud at the consecration of St. Katherine Cree Church is attended by two chaplains, who are described as doctors, " in their surplices, hoods, and tippets " (*Hier. Ang.* II, p. 82). In 1641 there is evidence of the same thing at Canterbury (ibid. p. 249) where, as we have seen, through Elizabeth's reign the canons contented themselves with surplice and hood only. Thus the new use established itself, but it is worthy of note that when it was a matter of framing new regulations the strict requirements of the Canons were still the guide. For instance at Oxford in 1636 Laud, as Chancellor of the University, ordered the surplice with doctor's habit and hood, no mention of the tippet, for the officiants at the Latin Communion (Buxton and Gibson, *Oxford University Ceremonies*, 1935, p. 36, n. 1.) This is all the more notable, for the tippet was required with habit and hood when academic dress was worn. As the 18th century progressed it seems that the use of the tippet out of doors became practically restricted to doctors of divinity—no doubt because of the University orders. In 1714 a letter in the " Spectator " speaks of the outdoor use of the scarf by newly-ordained clergy as inevitably leading to their being addressed by all and sundry as " Doctor " (Wickham Legg, *English Church Life from the Restoration to the Tractarian Movement*, p. 379). The writer clearly regards this as an unwarrantable vanity, but it is possible that some of the newly-ordained possessed the qualifications required by Canon 74. There is a similar reference for 1732 (ibid. p. 380).

A word must be said about the use of the scarf by Bishops and by chaplains. Bishops seem to have begun to use the silk scarf, with rochet and chimere, when the tippet of sables formerly worn with these outdoor garments was given up. Archbishop Parker was perhaps the last Bishop to wear the sable tippet. The Bishops as doctors were, of course, qualified to use the silk tippet. I suggest that chaplains to noblemen took up the wearing of the tippet in imitation of episcopal chaplains who probably used it because they possessed one or other of the long-standing canonical qualifications. It must be remembered that chaplaincies, to nobleman or bishop, were tremendously sought after because they qualified a priest to hold two benefices with cure of souls. From the legal point of view, therefore, there was no difference in status or privilege between a chaplain to a lord spiritual and that to a lord temporal. If the first wore the tippet there was no reason why the second should not feel himself equally entitled to do so. Moreover, by Canon 41, of 1604, the pluralist must be at least of the degree of M.A. and so he came into the classes of tippet-wearers out of doors of Canon 74. The nobleman's chaplain's scarf was certainly worn out of doors, at least at first, (see e.g. Wickham Legg, op. cit. p. 37 for a reference to this in 1682) as well as in church.

To sum up then, I conclude that the First Prayer Book, the Advertisements of 1566, and the Canons of 1571 and 1604, all

assigned the hood as the distinctive mark in quire of the collegiate or cathedral dignitary, that this was in fact the rule followed until the Canons of 1604 unintentionally undermined it by ordering the hood for all graduate parochial clergy, and that when thereupon the wearing of the hood was adopted by all graduate cathedral and collegiate clergy the dignitaries added the silk tippet, which had practically been confined to their use, hitherto, out of doors, to their quire dress. It seems to me that this investigation also makes it clear that it is not really intended by the regulations of the Church of England that the tippet shall be worn in church (except by non-graduates) by the parochial clergy or by dignitaries. I gather that Father Robinson long ago came to the conclusion that the use of hood and tippet together was not prescribed or intended (See *Parson's Handbook*, p. 136. So also did Vernon Staley, *Hier. Ang.* Vol. II, p. 236, note). The late Dr. Dearmer in the *Parson's Handbook* (*loc. cit.*) described this conclusion as " not really practicable." It is perfectly practicable, if not particularly pleasing—at least to some people ! Graduate clergy can indeed still be met with who content themselves with surplice and hood.

I add a note on the Black Stole, with particular reference to practice in the Church of Ireland, because of the point raised by the late Canon d'Arcy (*English Catholic*, Winter, 1940, p. 56), and the special importance of the matter in view of the Irish Canons.

The black stole was invented by Dr. Bloxam, " the Grand-father of ritualists," soon after he became Curate in 1837 to John Henry Newman at Littlemore. His own account of it has been printed by Middleton in *Magdalen Studies :* pp. 38 and 39. Palmer's *Origines Liturgicae* gave him the idea, and, as reference to that work shows (1832 Edn. Vol. II, pp. 316—317), it originated in Palmer's having completely confused the ancient stole with the contemporary scarf. Bloxam's original stole, which was a very narrow black silk strip without crosses or fringes, seems to have been modelled closely on the illustrations given in Palmer's book. Bloxam wore it priest-wise. It was left to others, in Deacon's orders only, to wear it deacon-wise (as Palmer explained it should be) and to add crosses and fringes. The use of it spread rapidly among the scarf-less clergy. It is not yet by any means extinct in this country, and is very much more common in the Church of Ireland. The narrow scarves to which the late Canon d'Arcy referred are, as I know from my own acquaintance with the Irish Church, in some cases true stoles, and in others true scarves made almost as narrow as the black stole. Hybrids, possessing some of the characteristics of both ornaments are also to be met with—frequently in Ireland, and occasionally over here. There is no doubt, however, that the Irish Canons, properly speaking, definitely forbid the use of the stole, whether black or coloured, and, unlike the English Canons, expressly permit (they do not command) the use of the silk scarf over the surplice by all, graduates and non-graduates alike, together with the hood in the case of the former (Canon 4). No doubt the valuable feature in the use of the black stole is that it allows of the distinction between priest and deacon. But as the scarf and not the stole is permitted in the Church of Ireland there seems to me to be no earthly reason why, at least in the Irish Church, the scarf should not be worn deacon-wise by deacons if desired. As I pointed out at the beginning of these notes there are plenty of early examples of the wearing of the scarf over one shoulder (and the left at that) and there is nothing in the Irish Canons to forbid the practice. For Deacons to wear the scarf deacon-wise would certainly not be contrary to the Canons, as is the use by any minister of the black stole.

If it be desired in Ireland (or anywhere else) to make a difference between the scarf of dignitaries and that of the ordinary priest, why should not the latter wear his scarf the same width as the liripip of his hood (from which, after all, it originally evolved) which, I think, is usually about six inches, leaving to the dignitary the scarf of full width recommended by the authorities ? J. P. Hoskins.

AN OPEN LETTER

TO THE REV. GEORGE EGLINTON ALSTON DIX, NOW FATHER GREGORY DIX, O.S.B.

DEAR SIR,

Pardon me for taking the liberty of addressing you, but you are so practised a controversialist that I am sure you will not raise any objection to my doing so. I have read your pamphlet " Confirmation, or the Laying on of Hands ?" and I have been much impressed by your cleverness in

making your brilliant hypothesis plausible. There is much in it with which I agree, but as these are mostly ingenious *obiter dicta*, I will confine myself to the main subject. May I attempt to reconstruct the mental process which you followed? and if I do injustice in any way, I apologize beforehand.

I think you first made the interesting discovery that the Syrian Christians—odd people, with a genius for heresy or at least unorthodoxy *cp.* Tatian—were unlike the rest of Christendom in putting "Chrismation" in practice before Baptism, and that you could trace this as lasting for centuries and leaving its liturgical marks behind. You had no hesitation in assuming—a huge assumption—that this was the primitive order. You then said to yourself: "This must have been derived from Jewish sources; for a Jewish proselyte was first circumcised by some one else, then baptized himself, then offered sacrifice." "Here also," you said, (you are always in danger of drawing hasty conclusions), "this shows that Confirmation was derived from Circumcision." (Your more cautious predecessors have contented themselves with saying that Christian Baptism took the place of Jewish Circumcision).

You then set about trying to find further evidence that this was the original Christian order (though, to all appearances, it was only a Syrian peculiarity); e.g. among the slender indications you produce Acts xxii, 16, a middle aorist imperative, which might mean "baptize thyself and wash away thy sins." R.V. translates "Arise and be baptized and wash away thy sins," doubtless because Acts ix, 18, has "he arose and was baptized" (passive). It is dangerous to draw inferences from the Greek voice used. Thus in St. Matt. xviii, 3, dealing with Conversion, there is an aorist passive, but R.V. is certainly right in translating: "Except ye turn, and become as little children"; an act of will is intended, not the action of others. In 1 Cor. x, 2, the aorist middle is one reading, the aorist passive is another. In St. Luke iii, 12, it is at any rate certain that John the Baptist baptized and did not watch his converts "baptizing themselves": nor would any prudent person base any important argument on the Western Text alone. Is it not then highly probable that when Theodorus of Mopsuestia, seems to say "Baptize thyself" he only means "submit to Baptism"? This is rather a long treatment of a very small point, but I give it as *part* of a protest against the assumption that Christian practice was powerfully affected by the borrowing from and following of Jewish analogies. I have not space to go further into the matter, but I feel justified in denying *in toto* your equation Confirmation=Circumcision. I should be pleased to argue the point at length elsewhere.

I return to the reconstruction of your textual processes. You next thought to yourself: "I must discredit as much as possible the evidence of *Acts*. I cannot absolutely deny that it is a 1st century document, but I can say that it was not canonical till 200 A.D. (by which time the wicked theologians were upsetting all the evidence of the primitive state of things, which I have been the first to reveal) and that if Marcion had known it, he could not have neglected it." Could not, indeed! The most elementary student knows that Marcion picked and chose any Scripture which suited him, and rejected the rest. "The wicked theologians, ancient and modern, down to the misguided Archbishop Cranmer, (even I must admit His Holiness Pope Leo the Great) have persisted in making hand-imposition, and not chrism, the matter of Confirmation. But I must alter all this. I want "chrism" restored to its former position in the rites of the Anglican Church, in which I was ordained. Therefore I must discredit "hand-imposition" as much as possible. (notwithstanding that it is so prominent in *Acts*, of which, however, Marcion was ignorant!), and I will write: "The theologians have been put off with the *preposterous statement* that the imposition of the celebrant's thumb on the candidate's brow at chrismation is really the laying on of both the celebrant's hands" (why both?) "on the candidate's head" (should it not have been "the theologians have put people off?"). Now there are many problems which neither you nor I are able to solve. But I ask you how you explain in the *Apostolic Didascalia* (p. 2 of your pamphlet) "do, thou, O bishop, with the imposition of hand" (one only) "anoint the head of those who receive Baptism" (for our present purpose it is irrelevant whether Baptism here is used strictly or really refers to Confirmation). When we have no evidence, it is better to admit ignorance. I do not know, you do not know, nobody knows, when or how chrismation was first introduced into the Christian Church, except that it was

before 200 A.D. (*teste* Tertullian). It may be that it was a translation into practice of Scriptural metaphorical language, e.g., 2 Cor. i, 21, or 1 John ii, 20, 27. Or it may be plausibly argued that one or other of these passages refers to already existing practice. But the fact is, *we do not know.*

I should not like to close this letter without thanking you for at least half a dozen suggestive sentences (irrelevant to the present purpose) in your brilliant article. But it is my conviction that you are absolutely wrong in and have not proved these contentions: (1) that Confirmation ever did=Circumcision, (2) that Christian rites all had Jewish origins, (3) that Chrism, not Hand-imposition, is the matter of Confirmation, (4) that the ancient theologians from Tertullian onwards were all wrong about Hand-imposition, and you are right, (5) that the Anglican communion to which you belong ("us Anglicans," p. 23) would be a little more respectable body to belong to and incidentally more Roman, if it re-introduced Chrismation. We certainly must disregard "modern ecclesiastical politics" in every theological study, but you have not brought forward any satisfactory reason for this re-introduction.

In conclusion you have, Sir, if I may say it without offence, the defects of your qualities. It occurs to me that your theological talent would effect more, if it were more disciplined and corrected by authority.

Yours in Christ Jesus,

A STUDENT.

P.S.—It is useless for you to try to wriggle out of Professor Clement Rogers' conclusions, as you rather disingenuously try to do. Just look at his illustrations and you will learn what 'manum insponere' means.

CORRESPONDENCE.

THE 1928 LITURGY.

SIR,—"Questator" in no way exaggerates the noble beauty of the 1928 Liturgy. Why is it (and the new P.B. as a whole) so constantly described as "abortive"? Dr. Inge is one of the latest offenders: in his "The Fall of the Idols" he actually finds himself in agreement with the *Church Times* for once! "Abortive" seems a singularly stupid epithet to apply to the book, meaning, as it properly does, "born prematurely." Our Fathers-in-God, with the help of that incomparable liturgiologist, Walter Howard Frere, took rather over twenty years to shape it; whereas Cranmer took less than three to revise the 1549 Book, thereby bequeathing to us the most unliturgical liturgy in Christendom.

Now if a priest is loyal (at least in spirit) to 1662, well and good. We can honour him for it. But I would register an unqualified protest against those who reject 1928 on the plea that they promised to use 1662 "and none other . . .", and yet break half the rules and rubrics in the latter. Recently I resigned a benefice in which, after very careful preparation, with the unanimous approval of the P.C.C., and with never a single word of protest from any member of the congregation, we had used 1928 at every Celebration for four and a half years. The P.C.C. even made a special request that my successor would continue its use. Yet within a very few months he announced that he had given a solemn pledge to use the book of 1662 "and none other . . ." and that he must be loyal to his vows. He accordingly scrapped 1928. I am told, however, that he "arranges" the 1662 liturgy to suit his own taste; he observes Corpus Christi, All Souls, etc. (sanctioned by 1928, but expressly struck out by the Reformers); and he has even introduced the Roman service of "Devotions"; and this is what he and many another priest term "loyalty" to 1662! I once knew an incumbent who boasted that he had never used the Prayer Book since his Ordination, and that not a copy of it was to be found in his church. To my mind, however, even this flagrant defiance of lawful authority is preferable to the hypocrisy of flouting 1928 under pretence of so-called "loyalty" to 1662.

The whole fact of the matter is that extreme Protestants object to 1928 because they ignorantly imagine it to be "popish," whereas the extreme Anglo-Catholics scorn it because they know only too well that it is the very reverse of popish.

No one, I imagine, would contend that the 1928 Book is perfect in every detail. To my mind, for example, two very serious omissions from its Calendar are the Dormition (not the "Assumption") of our Lady, and the Commemoration of Charles, King and Martyr. But as regards the actual Liturgy, I hold that it is hardly an exaggeration to say that it is second to none, at any rate within the Anglican Communion, and that it is immeasurably superior to the Roman form of Mass. It is good indeed to know that it is used (I believe I am right in saying) in several of our English cathedrals.

For obvious reasons I must withhold my name.

PRESBYTER ANGLICANUS.

N.B. "Questator" remarks that "Immediately the Gospel was ended, the priest began" (the Nicene Creed). This is surely correct. I think I am right in stating that the very common interpolation of the words "Thanks be to Thee, O Lord," is an unauthorized invention of the 17th century (though allowed, but not required, by 1928). Surely the obvious response to the Gospel is, "I believe . . ."

THE OCTAVE OF PRAYER FOR CHRISTIAN UNITY.

SIR,—As your next issue may be the last before many members of our Society will be joining with their fellow-Christians of different denominations in the Octave of Prayer for Christian Unity, may I take the opportunity to beg those members who last year felt unable to take part, earnestly to reconsider their position?

Prayer for Unity is indeed always good, but surely it is especially appropriate when we are able to join in prayer and self-oblation with those with whom agreement seems humanly speaking impossible—as for instance the Ultramontanes. The papal claims have been so crucial in the history of disunion that it seems quite natural to begin our redoubled intercession for reunion on the day especially associated with those claims. No doubt in most Anglican parishes a public appeal would run a real risk of confusing the public mind, but no such risk can attach to the private prayers of our own members.

N. P. BRUCE.

Iffley.

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The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 2/- per annum, post free.

All enquiries with regard to the Society, should be addressed to the General Secretary: The Revd. G. B. TIMMS, 341 London Road, Reading.

All communications for the "English Catholic" should be addressed to: The Editor, (The Revd. A. W. BLANCHETT), Chadlington, Oxford.

Printed and published by:
A. T BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.